

संत (सज्जन) के लक्षण
Characteristics of a saintly person
९> अकिंचन

-ॐ विष्णुपाद श्रीश्रीमद्भक्तिसिद्धान्त सरस्वती ठाकुर प्रभुपाद

—Om Viṣṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda

9> A devotee (*sajjana*) is without Material Possessions (*akiñcana*)

Continuing with Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda's delineation on the twenty-six qualities of a devotee, in this article from *Sajjana-toṣaṇī* (Volume 20, Issue 9) published in 1917, Sarasvatī Ṭhākura explains the quality of *akiñcana*, or one who is without any material possessions and concludes that only a devotee can truly be *akiñcana*.

अकिंचनका लक्षण
The Characteristics of an *akiñcana*

जो अहंग्रोपासनासे दूर रहते हैं, जो कर्म-फल-की कामना नहीं करते और जो भगवान्‌के अतिरिक्त दूसरी किसी भी वस्तुकी अभिलाषा नहीं रखते, जो ज्ञान-सम्पत्ति, कर्म-समृद्धि एवं लौकिक सुख आदिको प्राप्त करने की वासना नहीं रखते, वे अकिंचन हैं।

Those who remain far removed from the *ahaṅgraha-upāsanā* (worship of self as supreme Brahman), who do not desire the fruits of their actions, and who seek nothing apart from the Supreme Lord, are *akiñcana*. They are devoid of aspiration for the wealth of knowledge that consists of empirical speculation in pursuit of truth (*jñāna-sampatti*), the prosperity achieved by engaging in fruitive activities (*karma-samṛddhi*), or the fleeting pleasures of this material world (*laukika-sukha*). [Note: *Ahaṅgraha-upāsanā* means to worship Gopāla with the feeling, 'I am Gopāla.']

कर्मी, ज्ञानी और त्यागी अकिंचन नहीं हैं
Karmīs, Jñānīs, and Tyāgīs are not akiñcana

इस जड़ जगत्‌में जीव प्रायः निर्विशेष-ज्ञान, स्वर्ग आदि सुख-भोग और ऐहिक सुखोंमें मत्त होकर अपनेको धनी अभिमान करता है।

In this mundane world, living entity often pride itself as wealthy due to its indulgence and absorption in impersonal knowledge, sense enjoyment such as ascent to heaven, or material comforts.

वह सर्वदा, मेरा था, मेरा है या मुझे चाहिए—इस प्रकार 'कुछ' की खोजमें लगा रहता है।

It remains engrossed in the pursuit of 'something' with the belief that 'this was mine', 'this is mine', or 'this must become mine'.

जीव तबतक 'कुछ' के पीछे-पीछे भागता रहता है, जबतक 'कुछ' भी उसका पीछा नहीं छोड़ता।

A living entity chases after 'something' until that very 'something' no longer chases it.

'कुछ' संगृहीत होते ही जगत्‌के लोग उसके पीछे-पीछे दौड़ने लगते हैं।

As soon as 'something' is accumulated, the people of the world start

running after it.

सज्जन कौन हैं?

Who are the *sajjana* (saintly persons)?

जिनको 'कुछ' नहीं है, वे ही अकिंचन हैं, वे ही सज्जन हैं।

Those who possess 'nothing' are the *akiñcana*; they are the true *sādhus*.

उन्हें कुछ ढूँढ़ना नहीं होता। कुछ था, कुछ है या कुछ रहेगा—इसके लिये उन्हें चिन्ता नहीं होती। सच बात तो यह है कि वह 'कुछ' आश्रय जातीय वस्तु है।

They seek nothing and are untroubled by whether 'something' once existed, currently exists, or will exist in the future. The reality is that 'something' is merely *āśraya-jātiya vastu* (the receptacle of love for Lord Kṛṣṇa).

जीव स्वयं सुनिर्मल आश्रय जातीय होकर भी अन्यान्य वस्तुओंको आश्रय और अपनेको विषय अर्थात् अपनेको समस्त वस्तुओंका भोक्ता समझ बैठा है।

Though the living entity is inherently *sunirmala āśraya-jātiya vastu* (the pure receptacle of love for Lord Kṛṣṇa), he mistakenly considers himself the enjoyer of all the objects. In other words, he thinks himself to be *viṣaya* (the Supreme Enjoyer Śrī Kṛṣṇa who is the object of love) and other objects to be *āśraya* (meant for his enjoyment).

वह भूल गया है कि भगवान् ही एकमात्र विषय हैं और सभी आश्रय जातीय हैं, अर्थात् भगवान् ही सबके एक मात्र भोक्ता है और सभी उनके भोग्य हैं।

He has forgotten that Bhagavān is the only *viṣaya* (enjoyer) and all others are *āśraya-jātiya* (receptacles of love for Him). In other words, Bhagavān alone is the singular enjoyer (*viṣaya*) of all the living entities and objects, while all other living entities and objects are *bhogyā* (meant for His enjoyment).

जीव जबतक इस सत्यकी पुनः उपलब्धि नहीं कर लेता तबतक वह कर्मि या ज्ञानी अथवा अन्याभिलाषी बना रहता है।

Until the living entity rediscovers this eternal truth, it continues to exist as a *karmī* (fruitive worker), *jñānī* (speculative philosopher), or *anyābhilāṣī* (one with desires other than to serve Kṛṣṇa).

भगवान् के अनन्य भक्तजन ही अकिंचन हैं।

The *ananya-bhaktas* of Bhagavān, those devoted to Him exclusively, are the true *akiñcana*.

अकिंचन तृणसे भी अधिक सुनीच होते हैं अर्थात् वे किसी भी जड़ीय उपाधिको अपनी सम्पत्ति नहीं मानते हैं।

Akiñcana devotees are humbler than a blade of grass, considering no material designation or possession as their wealth.

वे वृक्षसे अधिक सहिष्णु होते हैं अर्थात् वे किसी भी जड़ीय वस्तुके आक्रमणके योग्य अपने-को नहीं समझते।

They are more tolerant than a tree, for they see no material assault or circumstance as a threat to themselves.

वे सबको सम्पत्तिमान जानते हैं, वे किसीभी जड़ीय प्रतिष्ठा रूप सम्पत्तिकी कामना नहीं रखते।

They perceive all beings as wealthy, holding no desire for material acquisition such as name, fame, adoration and prestige.

अतएव भक्तजन ही एकमात्र अकिंचन हैं। वे सर्वत्र कृष्ण-सेवा-परायण होते हैं। उनका किसीके प्रति हिंसा-द्वेष नहीं होता ।

Thus, only the devotees of the Lord can truly be called *akiñcana*. They remain absorbed in the service of Śrī Kṛṣṇa everywhere, free from violence and enmity toward anyone.

यस्यात्मबुद्धि कुणपे त्रिधातुके

स्वधीः कलत्रादिषु भौम इज्यधीः।

यत्तीर्थबुद्धिः सलिले न कर्हिचि-

ज्जनेष्वभिज्ञेषु स एवं गोखरः॥

*yasyātmabuddhiḥ kuṇape tri-dhātuke
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ
yat-tīrtha-buddhiḥ salile na karhicij
janeṣv abhijñeṣu sa eva go-kharaḥ*

अनुवाद-भगवान् श्रीकृष्ण ने कहा-महात्माओ और सभासदो! जो लोग वात, पित्त और कफ-इन तीन धातुओंसे बनी शव-तुल्य देहको प्रेमास्पद आत्मा अर्थात् मैं, स्त्री-पुत्रादिको आत्मीय अर्थात् मेरा, पार्थिव मूर्तियोंको देवता तथा नदी आदिके जलको तीर्थ मानते हैं, किन्तु भगवत्-तत्त्वज्ञ साधुओंमें आदर-भावना नहीं रखते, वे मनुष्य होनेपर भी गाय एवं गधेके धर्मकी समानताके कारण गाय एवं गधा हैं अथवा गायके लिए तृणादि भार देनेवाले गधा हैं।

Translation—Bhagavān Śrī Kṛṣṇa said, “O *mahātmās* (great souls) and members of the assembly (*sabhāsada-gaṇa*)! Those who consider the body, which is akin to a corpse and made of the three *dhātus* (basic elements)—*vāta* (air), *pitta* (bile), and *kapha* (mucus)—as the beloved self, that is, “I,” and regard women (wives) and children as “my” own, who see earthly idols (images) as Deities and the water of rivers as holy *tīrtha* (pilgrimage sites), but do not hold reverence for the *bhagavat-tattva-jña sādhus* (the saintly persons who know the truth about Bhagavān), are, despite being human, like cows and donkeys due to the equality of their *dharma* (conditioned nature), or they are donkeys that carry the burdens of grass and other things for the cow.

वे श्रीमद्भागवतके उक्त श्लोकका रहस्य उपलब्धि कर अकिंचन या सज्जन हुए हैं। किसी भी अनित्य वस्तुके प्रति उनकी आसक्ति नहीं होती।

The devotees have understood the profound import of the above-mentioned verse from the *Śrīmad-Bhāgavatam* and have thus become *akiñcana*, or true *sādhus*. They harbor no attachment to anything impermanent. An *akiñcana*, through deep realization, renounces all attachment to transient objects, anchoring their being solely in the eternal service of the Supreme Lord.